

W. H. - 1790
110
5

REMARKS
ON THE
L I F E
OF
Mr. MILTON,
As publish'd by J. T.
WITH A
CHARACTER
OF THE
Author and his Party.

In a Letter to a Member of Parliament.

Fleclere si nequeant superos Acheronta movebunt.

L O N D O N :

Printed, and sold by J. Nutt near Stationers-
Hall. Price One Shilling. 1699.

1844

1845

1846

1847

1848

1849

1850

1851

1852

1853

1854

1855

THE
PREFACE.

TO some it may seem impertinent, to usher a Letter into the World with a Preface ; as to which I shall make no other Apology, but that the Importunity of those who prevail'd with me to make the Letter Publick, is likewise the Cause of this piece of Informality.

Those Gentlemen being of Opinion, That the following Remarks might do some Service, they are expos'd to the Censure of the World, in hopes that as in a General Assault, the Endeavours of the Weak, as well as the Efforts of the Strong, are taken in good Part, the Author may escape the Censure of having been too Officious.

The PREFACE.

No Man can be so little acquainted with the Posture of Affairs in this Nation, as not to know that our Religion and Civil Liberties have suffered many Attacks from Persons of different Interests and Principles. But, perhaps we Labour under the Influences of one of the strangest Conjunctions, at present, that ever we did see form'd into a Regular Government.

Any Man that would have offered to fore-tell, some Years ago, That those who were for having Property swallow'd up by Prerogative, should in so small a Revolution of Time, set up for Patriots to their Country; and that so many of those who complain'd of Innovations in Church and State, should have joyned with them against a Government founded upon the Peoples free Choice, would have been look'd upon as an Enthusiast or Brain-sick Person.

Yet such is our Misfortune, That we have seen the Church of England not only

THE PREFACE.

ly deserted, but accused of Apostacy by some who pretended to be her most Zealous and Dutiful Sons, meerly because she hath Recogniz'd the Title of a Prince who generously rescued her from the devouring laws of Popery, in opposition to that of another, who made all the haste he could to offer her up in Sacrifice to the Church of Rome. And at the same time we have seen too many of those from whose Mouths nothing was to be heard but Complaints of an insupportable Tyranny in former Reigns, ingratelously joyn with those who were the Tools and Promoters of it, to make the Throne of a King, who Gloriously knock'd off our Fetters, unstable and uneasie.

*And now, which is strangest of all, a third Party is taken into the Combination, who, under pretext of joining with them, to assert our Liberty, not only strike at the Foundation of the Civil Government, but have boldly laid the Axe to the Root of the Tree, and avow-
edly*

THE PREFACE.

edly endeavour the subversion of the Christian Religion, dealing their Blows indifferently amongst those of the Church of England and Dissenters

This is plain from many Instances, but from none more than the Life of Mr. Milton, lately published by J. T. where he endeavours to turn the Gospel against Kingly Government, as a piece of Gentilism, forbidden by our Saviour; and seems to question the whole of the N. Testament as a Forgery, like that of Dr. Gauden's Eicon Basilicé; he represents Bps. as Gouty Feet, Gulphs of Benefices, and dry Pits of Spiritual Devotion; the Ministry as useless, for the most part, to their Flocks, as to the Sheep in Smithfield Pens, and to be meer Hirelings if they have any Benefices; Marriage he would have dissolvable for as trifling Causes, (as I have heard it was sometimes in his own Country) as pissing the Bed. And abundance of other things, equally destructive to Religion and Civil Society. Yet

The PREFACE.

Yet he takes mighty Care to recommend the Establishment of a Liberty to the Socinians, who treat the Godhead of our Saviour with as much Contempt as they do Church and State, and make Mahometism and Christianity all one in the main, as I have prov'd in the following Sheets.

The matter being thus, it seems highly necessary to enquire by what secret Springs such a Person is acted, and whether those of so near an Alliance in Religion with the Turks, are not as capable of being Pensioners to a certain Potentate in Europe, as those Infidels, and for that same End too.

If the following Remarks may any way excite those who are concerned, to make such Enquiries, or be a Warning to well-meaning Persons that are deluded by the specious Pretensions of J. T. and those of his Kidney for Liberty, to take heed they be not drawn into a Combination, such as that of the Italian

The PREFACE.

lian Socinians, *about an Age ago, against the Christian Religion and Civil Government, I shall think my self abundantly Rewarded.*

May the God of Heaven and Earth, by whom Kings Reign and Princes decree Justice, direct His Majesty and His High Court of Parliament, to such Measures as may secure our *Nation and Religion* from the Attempts of such blasphemous Incendiaries, who are Enemies to all *Government*, deny the Lord that bought them, encourage *Libertinism*, and would reduce us again to hateful *Paganism*, under a Pretence of advancing *Reason*.

REMARKS

ON THE

L I F E

OF

Mr. M I L T O N,

As publish'd by J. T.

S I R,

I Wish you had sav'd your self and me the Trouble, when you desired my Thoughts of the Life of Mr. *John Milton*, publish'd lately by J. T. You know the Character which that great Man hath left impress'd upon the Minds of the learned World is such, that his Ashes ought not to be disturb'd, nor the History of his Life attempted by an Ordinary, and much less by an Obnoxious Pen; and therefore in the first place, I cannot but bewail his Fate, that under the Notion of the History of his Life, he should now be represented to the World

B

im

in such Colours, as *J. T.* hath thought fit to draw him in. It is storied of the *Italian* Painters, That they Compliment their *Mistresses* by drawing the blessed Virgin according to their Features; and in truth I am of Opinion that the Author design'd the like Compliment to himself in forming *Mr. Milton's* Character; for his natural and acquir'd Parts, Estate, Publick Post, Great Reputation and Universal Esteem excepted, the Parallel seems to be drawn as near as may be. This you may perhaps think severe, but if you consult the last two Pages of this *pretended Life*, you will find it to be exactly true: For there we have an Account, ' That
 ' *Mr. Milton* in his early days was a favour-
 ' er of the Puritans; in his middle Years he
 ' was best pleas'd with the Independents and
 ' Anabaptists, as allowing of more Liberty
 ' than others, and coming nearest in his Opi-
 ' nion to the Primitive Practice; but in the
 ' latter part of his Life he was not a profess'd
 ' Member of any particular Sect among Chri-
 ' stians; he frequented none of their Assem-
 ' blies, nor made use of their peculiar Rites
 ' in his Family. This, I am inform'd, is fo
 exactly the Authors own Temper, that no
 Man, who knows him, can doubt of it; for
 he was formerly a Papist, then a Church of
England Man, next a Presbyterian, and is now
 best pleas'd with the Independents and Ana-
 baptists;

baptists; and for that very Reason too, because they allow him more Liberty than others do; and therefore he Compliments them with coming nearest the Primitive Practice in his Opinion. But then he gives them fair Warning, that in the latter part of his Life, he will frequent none of their Assemblies, nor make use of none of their peculiar Rites; a mighty Loss, and which they ought now to bewail, as Mermaids do the approaching Winter in the middle of Summer. Now what Man alive, that has any value for Mr. Milton's Character, can with Patience hear that great Man represented as an Hypocrite in his Youth, a Libertine in his middle Age, a Deist a little after, and an Atheist at last? Yet such is the noble Character assign'd him by J. T. For in his Youth he says, *Page 27. He engaged against the Bishops to help the Puritan Ministers, who were inferiour to the other in Learning.* *Page 30 and 34. He wrote in defence of Sineſymnus* [which is altogether Presbyterian.] *Page 61. he says, This was only a Service to the Presbyterians by accident, for he never intended to set up the Consistorian Tribunal in the room of the Hierarchy.* And yet; *Page 77. He brings him in, enjoyning the Presbyterian Model, in these words: ' Let them assemble in Consistory with their Elders and Deacons, to the preserving of Church-Discipline, each in his several Charge. If this*

be not either to make Mr. *Milton*, or *J. T.* his Biographer, guilty of Hypocrisie and Contradiction, let the World judge.

Then as to the Charge of *Libertinism* he fixes it plainly upon him, Page 52, &c. where he gives us an Account of, ' His disowning
' his Wife, and resolving never to take her
' back again, because she refused to come to
' him when sent for, and dismiss'd his Mes-
' senger with Contempt; and at the same
' time kept Gaudy-Days with his Friends,
' and particularly the Lady *Margaret Lee*,
' whose sprightly Wit and good Sense drew
' frequent Visits from him; that thereupon
' he publish'd his *Doctrine and Discipline of*
' *Divorce*. And, Page 70. says, That he was
' seriously treating a Marriage with a young
' Lady of great Wit and Beauty, when his
' Wife threw her self at his Feet, acknow-
' ledging her Fault, and begging Forgiveness;
' and yet at first he seem'd inexorable. If any thing of this be the Character
of a Christian, and not exactly that of a Libertine, Let Men of Sense and Religion determine.

Then as to the Charge of *Deism*, we are told, p. 151. ' That Mr. *Milton* ever expressed the profoundest Reverence to the
' Deity, as well in Deeds as Words; and
' would say to his Friends, that the Divine
' Pro;

' Properties of Goodness, Justice and Mercy,
 ' were the adequate Rule of Human Actions;
 ' nor less the Object of Imitation for private
 ' Advantages, than of Admiration or Respect
 ' for their own Excellence and Perfection.
 By J. T's leave, I must make bold to say,
 That this fine and high-flown period, makes
 either himself, or his Hero, to have a very
 false Notion of the Deity; for to make the
 Infinite Perfections and Attributes of God an
 adequate Rule for Human Actions, is, ac-
 cording to the literal sense of the Word, to
 make Man equal to God; whereas we find,
 by Experience, that his Revealed Will is more
 than an adequate Rule to the Holiest of Men,
 so that they come infinitely short of it. But
 we want words to express; nay, thoughts
 to conceive, how much shorter we must
 needs come of those Incomprehensible Attri-
 butes just now mentioned: This is like *Job's*
 Friends, to darken Council by Words with-
 out Knowledge. But if we are to believe
 God himself, his written Word is our Rule;
 without which, we see the greatest and wisest
 of Men, who had the highest and most re-
 fin'd Notions of his Attributes, have but
 grop'd, like blind Men, in the dark. The
 lustre and brightness of his Perfections, serv'd
 only to dazle their Eyes, and confound their
 Apprehensions. But in his Word, he hath
 been graciously pleas'd to condescend to our
 Infir-

Infirmities and Weaknesses, and revealed himself so, in, and through a Mediator, as that we may have access, with boldness, to his Throne, and a fuller knowledge of him, and our duty towards him; than ever we could otherwise have had. This, there's no doubt, Mr. *Milton* understood as well as any Man, but it's *J. T.*'s business to represent him as a favourer of the *Socinians* and *Deists*, who not contented with Revelation, form to themselves Notions of a Deity according to their own corrupt Reason.

In the last place, he makes him an Atheist, a perfect Separatist from all Christian Assemblies, and a neglecter of their Rites in his Family. What he means by their Rites, except it be Publick, Family, and Closet-Worship, I know not; and if he neglected those, by the Verdict of the Prophets and Apostles, he was liable to the Vengeance of the Almighty, *Jer.* 10. 25. *Heb.* 10. 25. Thus then you see, how kindly Mr. *Milton* is treated by *J. T.* he had rather subject him to damnation it self, than not have him a Patron to his own *Socinian* Principles. It must be own'd indeed, *that there's no such Mystery as this to be found in Christianity.*

But to pursue this point a little further, he makes Mr. *Milton* a perfect Enemy to all sorts of Clergy-men and Churches, which is another mighty point gain'd to the *Socinians*.

For

For proof of this, he tells us, *p. 27. &c.*
 ' That he heartily engaged in the dispute,
 ' against the Order and Vices of the Bishops;
 ' that he accounted our retaining of Ceremo-
 ' nies, and confining the Power of Ordination
 ' to Diocesan Bishops, the chief Impediments
 ' of a perfect Reformation; That our Cere-
 ' monies are senceless in themselves, and serve
 ' for nothing but to facilitate our return to
 ' Popery; That our Bishops, tho' they had
 ' renounc'd the Pope, they hugg'd the Pope-
 ' dom, and shar'd the Authority among
 ' themselves, and made their prostitute Gra-
 ' vities the Common Stales to countenance
 ' every Politic fetch; That the Mortalest
 ' Diseases and Convulsions of the Govern-
 ' ment, did ever proceed from the Craft of
 ' the Prelates, *P. 47.* That the Bishops were
 ' the Gulphs and Whirlpools of all Benefices,
 ' and the Dry Pits of all sound Doctrine;
 ' That Chaplains were the Sewers, or Yeo-
 ' men-Ushers of Devotion, where the Master
 ' is too Resty, or too Rich, to say his own
 ' Prayers, or to bless his own Table. *P. 48.*
 ' That the Liturgy is fantastical, if not sense-
 ' less, in some places; and that the like, or
 ' worse, may be said of the Litany. So much
 may serve for the Church of *England.*

P. 75. He brings him in upbraiding the *Presby-*
 ' terians, with being misled by some of a turbu-
 ' lent Spirit, with falling off from their first Prin-
 ' ciples;

ciples ; affecting Rigor and Superiority over Men not under them ; darting against their Brethren the wrested Laws and Scriptures thrown by Prelates against themselves, and as being the most Pragmatical Sides-men of every Popular Tumult and Sedition, &c. which *J. T.* thinks not severe enough, and therefore he is very liberal of his own poultry Choler upon that Party, as we shall see afterwards.

P. 116. he gives us an account of his railing at the *Independents*, and upbraiding them with taking that Name, whilst they sought to be dependent on the Magistrates for their Maintenance ; which two things, *Independence* and *State-hire* in Religion, can never consist long or certainly together.

Thus the Church of *England*, *Presbyterians* and *Independents*, are obliged to *J. T.* for raking up Mr. *Milton's* ashes, and blowing them in their faces ; but this is not enough, tho' they be the three great Parties in this Nation, *J. T.* has a nobler Work still to perform, and therefore he brings Mr. *Milton* to lash all Churches in general, by saying, p. 151. *That love of Dominion, or inclination to Persecution, was a piece of Popery inseparable from all Churches.*

It is to be observ'd, at the same time, that he brings nothing from him against the *Anabaptists* ; the reason of which is plain, *J. T.* has
has

has a mighty dependance on that Party at present; he finds some amongst them that are ready to assist him in propagating his Anarchical Notions, to the disturbance of a well-settled Government, and therefore he must deal gently with his Friends. It's censure enough for them, that Mr. *Milton* frequented none of their Assemblies, and made use of none of their Rites in his Family, no more do I suppose will *J. T.* but so long as he finds the Pence or Porridge a coming; they may, as soon as they fail in that, expect the same Treatment from him, that he is now so liberal of to his old Friends the Papists, Church of *England* Men, and especially the Presbyterians, who, to say the Truth, are as apt to play the fool, in chusing the objects of their Bounty and Kindness, as any Party under Heaven. It's well enough known to the World, *J. T.* is not the first Viper they have hugg'd in their Bosoms, the stings of whom methinks, should at last teach them something of the Wisdom of the Serpent, and make them consider better next time who they are, towards whose Education they contribute. The like may be said of *J. T.*'s gratitude to the Church of *England*, and particularly to the Memory of Dr. *Hopkins* Bishop of *Londonderry*, to whose favour I am inform'd he was not a little oblig'd; but the best return, it seems, he can make

to the Order, is the raking up a fulsome Simile of Mr. *Milton's*, p. 47. viz. 'A Bishop's foot, *says he*, that has all its Toes (maugre the Gout) and a Linnen Sock over it, is the aptest Emblem of the Prelate himself, who being a Pluralist, may under one Surplice hide four Benefices, besides the great Metropolitan Toe, which sends a foul stench to Heaven. It's true, *J. T.* calls this an unpardonable Simile, but why then would he revive it? It must certainly be for no other reason, but that he has a mind, as far as his Talent will reach, to make Clergymen of all Orders and Denominations ridiculous.

This will appear undeniable, if we consider how, p. 66. &c. he brings in Mr *Milton* ridiculing the Office of the Ministry. 'As the Wealthy Mans Factor for Religion, to whom he resigns the whole Ware-House of his Religion; so that a Man may now say, his Religion is no more within himself, but is become a dividual Moveable, goes and comes near him according as the Minister frequents the House, that the Wealthy Man Feasts his Religion, Lodges him; his Religion comes home at Nights, is liberally Supp'd, sumptuously laid asleep, rises, is saluted; and after the Malmsey, or some well-spiced Brewage, (and better
' Break-

' Breakfasted than he whose Morning Appe-
 ' tite would have gladly fed on green Figs,
 ' between *Bethany* and *Jerusalem*) his Reli-
 ' gion walks abroad at Eight, and leaves his
 ' kind Entertainer in the Shop, Trading all
 ' the Day without his Religion. A Paro-
 ' chial Minister, who is at his *Hercules Pillars*
 ' in a warm Benefice, is easily inclinable to
 ' finish his Circuit in an English Concordance,
 ' and a Topic Folio, a Harmony, and a *Ca-*
 ' *tenua*, treading the constant Round of cer-
 ' tain Doctrinal Heads, attended with their
 ' Uses, Motives, Marks and Means, out of
 ' which, as out of an Alphabet, or *Sol fa*
 ' *mi*, by forming and transforming, join-
 ' ing and disjoining variously a little Book-
 ' craft, and two hours Meditation, he might
 ' furnish himself unspeakably, to the per-
 ' formance of more than a Weekly Charge
 ' of Sermoning.

' And *Page* 177. It is not necessary to the
 ' attainment of Christian Knowledge, that
 ' Men should sit all their Life long at the
 ' Feet of a Pulpited Divine. Whose Sheep
 ' oft-times sit all the while to as little pur-
 ' pose of benefitting, as the Sheep in their
 ' Pews at *Smithfield*.

No doubt but this was a pleasant Feast to J. T. and his *Socinian* Friends; and to be sure they bless themselves mightily for the Invention, that they can thus run down the Office of the Ministry in the borrowed Wit of so great a Man as Mr. *Milton*; but let J. T. and his Abettors remember that our Saviour hath said of his Ministers, I hat whosoever despises them, despises him; and they that despise him, despise the Father that sent him. So that the Transition from despising the Ministry, to the crying down of the Godhead of Jesus, and from *Deism* to *Atheism*, seems to be very Natural and Easie. It's true, he quotes Mr. *Milton*, saying Page 146, *That he speaks not this in Contempt of the Ministry, but hating the common Cheats of both: But that is only like him who throws about Fire-brands and Darts, and says, Am not I in Sport?*

I shall not insist upon his Quotation from Mr. *Milton*, which he makes use of to run down Fathers, Councils, Universities, and Publick Maintenance for the Ministry; it suffices to observe in General, That there's good Ground to suspect, that part of J. T.'s Design in this Collection is, to ridicule the Christian Religion, as established in this Nation, without any distinction of *Conformists* or *Nonconformists*; tho' he bears harder upon the

the latter, because he knows he may do so with more safety.

His Malice against the Presbyterians is very remarkable, he thinks, as was hinted before, That Mr. *Milton* did not say enough against them, and therefore he is resolved to supply that Defect out of his own Stores. As Page 64. he says, *They were more intolterably Rigoious, Severe and Tyrannical in the Parliament times than the Bishops were before.* Page 73. *That the Presbyterian Ministers, who from the beginning were the Kings mortal Enemies, were then enrag'd that the Independents and other Sects should enjoy either Life or Liberty, (not angry at the Fact but the Faction) did tragically declaim in their Pulpits, that the King's Usage was very hard, that his Person was Sacred and Inviolable, and that any Violence offered to him in the Field (much less by the Hands of an Executioner) was contrary to the Doctrine of the Reformed Churches.*

I am of Opinion, That *J. T's* new Friends, the *Independents*, will scarcely thank him for this Vindication of the Presbyterians, That the Fact of cutting of King *Charles I.* was not Theirs: Nor will it be very easie for him to reconcile those two Positions, That the Presbyterians were the King's mortal Enemies, and yet angry at his Death. They
that

that know the History of those Times, are not ignorant that the Presbyterians, whilst they had any Interest in the Parliament or Army, always expressed themselves with Honour of the King's Person, and that they Voted his last Concessions a sufficient Ground to Treat with Him; and were altogether against his Trial and Death, as having taken Arms for the Defence of their Liberties and Religion, and not the Destruction of their Prince. But *J. T.*'s Friends, the *Independents* and *Anabaptists*, had other Designs in view, nothing less than his Blood could pave the Way to their projected Anarchy in Church and State: And therefore, as *J. T.* says himself in the History of *Standing Armies*, which he is proud to have thought his, *Oliver, who was the Head of the Faction, came into the Parliament-House with an armed Force, behaved himself like a mad Man, turn'd them out of Doors, and modell'd the House according to his own Mind, or to this Effect.*

Page 77. He discovers the Plot, and the Reason of all this invenom'd Malice against the Presbyterians, viz. *Because they warmly joined with others, the last Parliament, to promote Penal Laws against the Socinians; and therefore says, he finds few People will believe that those in England differ from their Brethren in Scotland about Persecution, nor that their*

their own sufferings of late have made them more tender to the Consciences of others. This naturally leads Men to think that they have not repented of their Rigour in the Civil Wars, and that should the Dissenters once more get the Secular Sword into their Hands, they would press Uniformity of Sentiments in Religion as far as any other Protestants or Papists ever yet have done; witness their inhumane Treatment of Daniel Williams, a sober Man and judicious Divine, for no Cause that I can discern, but that he made Christianity plainer than some of his Collegues in the Ministry.

This is Bogtrotters Sense and Gratitude twisted together. This is *J. T.*'s Reward to the *Presbyterians*, for maintaining him at his Studies beyond Sea; and as profound Sense as ever was spoke in *Teagueland*. Every Body knows that 'twas the *Independents* that treated Mr *Williams* in that barbarous manner, and that it was the *Presbyterians* who did then and do still espouse Mr. *William's* Cause: And therefore to argue from this Passage, That the *Dissenters* in General, or *Presbyterians* in Particular, are of a Persecuting Spirit, is like the Admirable Wisdom of *J. T.*'s Country-man, who ask'd his Fellow Lackey, *By my Shoul, dear Joy, do ye think I shall overtake my Master's Coach before I come at it?* Such another proof of *J. T.*
T s

It's Wit and Ingenuity we have Page 60. where he falls foul upon the *Presbyterians*, because Mr. *Caryl*, an *Independent*, gave his *Imprimatur* to an Answer to Mr. *Milton's* Book about Divorce. Yet this is the mighty Man that sets up for Reformer General of Church and State; tho' some are of Opinion, that he is fitter to teach his Countrymen to gut Oysters.

Ve must follow him a little too beyond *Tweed*, but shall first take Notice of another Bogtrotting Trip Page 75. He tells us, *That he hopes the Bulk of those now called Presbyterians in England, some few leading Men excepted, are no such Enemies to a Toleration, and that they understand no more of the Confistorian, Classcal, or Synodical Judicatories, than they allow of the Inquisition or Hierarchy.* Well, first to admit that the bulk are no Enemies to a Toleration, and then to except some few, is a very good *Irish* Distinction. But then again, Page 78. He tells us, *That few will believe that the English Presbyterians differ from their Brethren in Scotland about Persecution; so that here's both Nonsense and Contradictions.*

But we must pardon him, his Passion was in a ferment upon the Remembrance, that Aikenhead, one of his Brethren in Blasphemy,

my, was hang'd by the *Presbyterians* in *Scotland* some time ago, and therefore he Vows Revenge upon the whole *Bulk* of *those* of that Name in both Nations.

That you may the better judge whether the *Scotch Presbyterians* deserve the Character of Persecutors or not, for hanging that Fellow, I shall give you an Account of what was prov'd upon him at his Trial, as follows, *viz.* ' That he denied the Existence of a Deity, maintaining that God, ' Nature and the World were the same ' thing; that Divinity and the Doctrine of ' Christianity, was a Rhapsodie of fancied ' and ill-invented Nonsense, patch'd up partly of the Moral Doctrines of Philosophers ' and Poetical Fictions, and Extravagant ' Chimera's He call'd the Old Testament ' *Ezra's* Fables, saying, That *Ezra* was the ' Invention thereof. He affirmed the New ' Testament to be the History of the Impostor Jesus Christ, who (he said) had ' learn'd Magick in *Egypt*; by which he ' made the Ignorant believe he wrought ' Miracles. He also cursed our Holy Saviour, and did affirm, That the Doctrine of ' Redemption by Jesus Christ, was a proud ' and presumptuous Device, and that the ' Inventers thereof are damned, if after

D

this

‘ this Life there be either Reward or Punishment. He likewise affirmed, That if
 ‘ ever there was such a Man as *Moses*, he
 ‘ was a Magician and Impostor also ; and
 ‘ preferred him and *Mahomet*, as having
 ‘ more Skill in their Arts (as he termed it)
 ‘ than the blessed Jesus. He said, That he
 ‘ hoped to see Christianity much weakned,
 ‘ and that he was confident, in a short time,
 ‘ it would be utterly extirpated.

Now, let any Man judge, whether such a
 Monster of Blasphemy deserved to live, and
 what sort of a Man *J. T.* is, who is so an-
 gry at the Scots *Presbyterians* for hanging
 that Wretch ; and at the English *Presbyteri-
 ans*, for concurring last Sessions of Parlia-
 ment to have Penal Laws enacted against
Socinians, whose Doctrine overturns the ve-
 ry Foundation of Christianity. This gives
 me ground to suspect, That *J. T.* has indeed
 more than ordinary Reason to be concerned
 at the Fate of that Scotch Blasphemer ; for,
 if he durst freely speak out his Mind, *P. 91.*
 He seems to Ballance mightily towards *Ai-
 kenhead's* Opinion, That the *New Testament*
 is a Forgery ; for there he tells us from the
 Instance of *Eicon Basilicé*, That he ceases to
 wonder any longer, how many supposititious Pieces,
 under the Name of Christ, his Apostles, and o-
 ther

ther great Persons, should be publish'd and approv'd in those Primitive Times. I confess my self to be but slenderly Vers'd in Antiquity, and therefore the discovery of my Ignorance in that Point is the more pardonable; but at the same time I must needs say, That I don't remember of any supposititious Piece alledg'd upon our Saviour, his Answer to *Abgarus's Letter* excepted, I know that the Divine Authority of the Epistle to the *Hebrews*, of the *Revelations*, and others have been objected against by some; and that the *Liturgies*, and *Canons*, &c. father'd upon some of the Apostles, are rejected by many: But to question the Divine Authority of any of those Books, of the *Old* and *New Testament*, that by Christians in General are received as Canonical, has a dangerous Tendency. And we have the more Reason to suspect *J. T's* Words, because of the Heterodox Opinions he hath already publish'd, That another of the Party did sometime ago write a Book, call'd, *The Oracles of Reason*, with a design to ridicule Revelation, and that it is certainly the Interest of the *Soci-nians* to do so, because they are not able to withstand the irresistible Force of those Arguments which are brought against them from the *Old* and *New Testament*. But, in the mean time, what Occasion was there

for *J. T.* in his Account of Mr. *Milton's* Life, to advance such Propositions, or to trouble the World with his own silly Thoughts and malicious Reflections ? Mr. *Milton's* Name is indeed sufficient to procure some Regard to the Text ; but I don't know any Reason why the World should have the least Esteem for *J. T's* Comment.

We have seen enough of the Vomit that *J. T.* hath disgorged from his foul stomach against Religion, and the Ordinance of the Ministry, and shall, in the next place, take notice of another design he has upon our Morals ; and that is, about the Affair of Marriage and Divorce, *p. 55. &c.* where he gives an account of Mr. *Milton's* Opinion concerning Divorce, occasioned by his Wifes refusing to come to him when sent for, &c. as mentioned before. I shall not now enter upon the dispute at large, that point being handled by many Authots, and of late, in a Book call'd, *Concubinage and Poligamy disprov'd*, in Answer to *Bulter's Defence of Concubinage*. But this is evident, that if other Causes be assign'd for Divorce, than *Adultery*, and wilful *Desertion*, which are the only two Cases we find mentioned in the N. Testament, it will be attended with horrid consequences, and especially if the Party be allow'd
to

to be judge in their own Case, as *J. T.* represents Mr. *Milton* to have been in his, and in defence of his Practice, to have laid down this Position, viz. That *Indisposition, Unfitness, or contrary Humours, proceeding from any unchangeable Cause in Nature, hindring, and always likewise to hinder the main ends and benefits of Conjugal Society, (that is to say, Peace and Delight)* are greater Reasons of Divorce, than *Adultery, or Natural Frigidity, provided there be a mutual Consent for Separation.*

Whether *J. T.* represents Mr. *Milton's* Argument fairly or not I know not, but any one may see, that admitting those Causes to be sufficient, there's this great defect in the Position, viz. That there's no mention of having the Allowance of the Church and Civil Magistrate; nor, indeed, of so much as asking it, which, if neglected in such a Case, would quickly fill the Kingdom with Fornication, Adultery, and a Spurious Issue. Many things might be objected against the Position it self, as that it is contrary to Scripture, which assigns a *Meet help, and the Propagating of a Godly Seed as the chief ends of Marriage, Gen. 2. 18. 1. 2. 8. Mal. 2. 15.* whereas *Peace and Delight* might have been had without it; the Man could not have fallen into Strife, when

when there was no other Human Creature for him to disagree with; and he had the Perfections of God and himself, and all the Beauties of the Creation to delight in, without the Woman. But this is the mischief on't, when Men will become Wise above what is written, they dō but discover their own Folly and Weakness.

Then again; for *Indisposition* to be a cause of Divorce, is Unreasonable as well as Unchristian. It is unreasonable; for at that rate, Sickly and Indispos'd Persons must be expos'd to unavoidable Calamities, and the hazard of being neglected by all others, when abandon'd by so near a Relation. It is an addition unto, or rather an overwhelming them with Grief; must expose their Children to Contempt, and occasion fatal Discord in Families, betwixt Children of different Mothers and Fathers, and their Relations; and, by consequence, is inconsistent with (that Peace and Profit) which *J. T.* says are the main ends of Conjugal Society.

It would be Unchristian, as contrary to our Saviours Rule, *of doing as we would be done by*, and of making any other Cause of Divorce, but *Adultery and Desertion*. It would

would be as Unnatural, as for a sound part of the Body to neglect a wounded Limb, seeing the Scripture tells us, that a Man and his Wife become one Flesh.

Contrary Humours is yet less tolerable ; for in that Case, either of the Parties, when they had a mind to change, would be sure to be cross humour'd on purpose.

Then as to *unchangeable Causes in Nature, bindring the ends of Conjugal Society*, they are sooner pretended than determin'd, and not always easie to be discover'd.

As to *the Mutual Consent*, I have already said that it is not enough, without the Approbation of the Church and Civil Magistrate ; and besides, it may be obtain'd by force from the Injur'd Party, who may be rendred so uneasie, that they will chuse rather to Consent, than to live in perpetual vexation and danger. These are some obvious Objections, which occur to me immediately upon reading what *J. T.* calls Mr. *Milton's* grand Position ; as to his own, I think them unworthy of a Reply, or any further Remark, than that he had nothing to do to mix his own Impertinent Jargon with Mr. *Milton's* Life ; but it is Natural for one, who

who does all he can to sap the Foundations of Christianity, to be a Patron of Immorality.

He knows how grateful a Doctrine it is to Libertines, which he lays down of himself, *p.* 56. That the Marriage Covenant may be undone, when the Persons find things otherwise than they promise themselves; and that it is Tyranny to punish their so doing. The Sparks of the Town will, no doubt, congratulate his happy Invention for such a plausible way of changing Wives into Misses; for at this rate, when any distaste arises betwixt them and their Wives, there's no more to do, but for both Parties to draw Stakes, as he words it, and leave Matters as they were before. If this be the Purity of the *Socinian* Doctrine, we may rationally conclude it never came down from Heaven.

Another, and which I suppose is his main design, is to promote the Cause of a Commonwealth; but I remember it was objected against the late King *James's* Regulation, that he employed mean and unfit Persons in the Design, and therefore it was generally concluded it would not succeed. I am far from thinking that *J. T.* is employed by the
bulk

bulk of the Commonwealth Party, whatever he may be by a few ; but this I think I may venture to say, That his Management and Concern will add no Reputation to their Cause. If the advancement of *Socinianism* and *Immorality*, and an unlimited Toleration to Heresies of all sorts, must be the Preliminaries. It's very reafortable to think, that it will be a long while, ere a People zealous for the Christian Religion, exprefs'd in the Doctrinal Articles of the Church of *England*, can think of coming to a Treaty with those who are for a Commonwealth.

It's pleasant to find those, who have so well, and so justly baffled the Doctrine of the *Jure Divino-ship* of Kingly Government, exclusive of all others, fall into the same dotage themselves as to a Commonwealth. And thus *J. T.* brings in *Mr. Milton*, p. 120. saying, That Christ forbid his Disciples to admit of any such Heathenish Government as that of Kings ; from that Scripture, *The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them are called Benefactors, but you shall not do so.* This Text hath been often and properly urg'd against Lording it over the Faith of Christians, and domineering over God's

E

Heri-

Heritage, which the Apostles themselves disclaim, 2 Cor. 1. 24. but there seems no reason (with deference to Mr. Milton's Judgment) to apply it against Kingly Government, any more than against that by States; for whereas *Luke* calls them βασιλεις, Kings. *Matthew* calls them ἄρχοντες, which signifies any other Princes or Rulers. *Mark* calls them δεκνύτες ἄρχειν and μεγάλοι, those who are accounted to Rule, and great ones; so that at this rate of arguing, no sort of Magistrate must be allowed at all, not so much as a Mayor in a Country Corporation, who, in respect of the Inferiour Burgers and Townsmen, may well be accounted μέγας. Then let J. T. see to it, how he will be able to defend any Commonwealth, that ever was, or has now a Being in the World, against this Anarchical Interpretation, or how he can justify any sort of Magistracy amongst Christians, which alone shews the Principle to be absurd, destructive of Human Society, and Introductive of Confusion, whereas God is a God of Order.

Besides, it is ridiculous to call Kingly Government Heathenish, when it was the Government of the Jews, and approved of by God himself, who gave a Law to direct their Kings in their Administration, *Deut.* 17.

v. 14. Our Saviour commanded Tribute to be paid to *Cæsar*, and did not disown, but plainly confess his Right to be King of the *Jews* himself, tho' he declared that his Kingdom was not of this World.

And the Apostle, 1 *Pet.* 2. 13, 14. commands submission to every Ordinance of Man, whether it be to the King as Supreme, or unto Governours, without any surmise, or hint, that when Nations became Christian, they should reject Kingly Government.

On the contrary ; it is a plain and Authoritative Injunction to Christians to behave themselves peaceably under whatever Form of Government Providence should cast their Lot ; *not to use their Liberty for a Cloak of Licentiousness, but to Fear God and Honour the King* ; than which there can be nothing that more directly condemns the Practice of *J. T.* and those of this Kidney, who speak and write reproachfully of all Kings, witness their Healths ; that the Thrones of Kings may be upon their own Heads, and their Crowns under the Peoples Feet ; and their sly and malicious Inclinations in their Pamphlets, about *Standing Armies*, and others ; against His present Majesty's Person and Administration, tho' the best King that ever *England* had.

It's scarcely to be supposed, That one of
 7. T's changeable Temper, is capable of good
 Advice; but it were to be wish'd, that those
 who think a Commonwealth the best Form
 of Government, would consider that the
 time wherein Mr. *Milton* liv'd and ours is
 different, the Constitution was then dis-
 solv'd, the King beheaded, his Issue banish'd,
 the Bishops and their Form of Church-Gov-
 ernment pull'd down; so that the People
 had then a fair Opportunity to form them-
 selves into a Commonwealth, without any
 further Bloodshed or Trouble; and there-
 fore Mr. *Milton* and other Men might less
 scruple to do all that in them lay to erect
 that sort of Government here; but the Case
 is now altered, our Kingly Government is
 administred by the greatest Prince of the
 Universe, the Champion and Restorer of our
 Religion and Laws; both of which have
 their free Course, every Man may sit under
 his own Figg-Tree, secur'd in his Property;
 the Bench is filled with upright and learned
 Judges; most of the Episcopal Sees are
 adorn'd with Persons of Learning and Pro-
 bity; and Dissenters have their Liberty to
 worship God as their own Consciences di-
 rect: So that to disturb such a Government
 as this, by endeavouring to set up another
 Form,

Form, must unavoidably throw us into an Intestine War, which would quickly prove more fatal to us than the tedious War which we are just now come out of. If the Commonwealth Party had been able to have effected any thing, their Season was when the late King run away, and before the present Government was establish'd by the Convention; but to offer to disturb a Government settled upon so good a Foundation, and with which the People are so well satisfied, is certainly contrary to all Laws Humane and Divine.

Another Reason *J. T.* had to promote the publishing Mr. *Milton's* Life was, his pleading for Liberty to Lutherans, Calvinists, Anabaptists, Arians, **Socinians**, and Arminians. And his disapproving the Terms of Trinity, Trinunity, Coessentiality, Tripersonality, and the like, as the Notions of Scholasticks, who make a Mystery of that in their Sophistick Subtleties, which is in Scripture a plain Doctrine. P. 144, 145. A little lower he brings him in, commending the Authors and late Revivers of all these Sects or Opinions, as Learned, Worthy, Zealous and Religious Men. This pleases *J. T.* so much, that he is in a perfect Extasie, and says, He never met with any Person who spoke with so much disinterestedness and impartiality of our various Sects,

Sects, except Thomas Firmin. Tho' at the same time Mr. *Firmin*, as I am informed, was so much dissatisfied with him, that he refus'd to give him any Countenance : But *J. T.* thinks this stroke of his Pen necessary to conciliate a Respect to himself and his Books, among those to whom Mr. *Firmin's* great Charity rendred his Name Savory. He is, however, so just, as to quote Mr. *Milton's* Restriction too, viz. *That the best Method to prevent the increasing of Popery in this Nation, is by the Toleration of all kinds of Protestants, or any others, whose Principles do not necessarily lead them to Sedition or Vice.*

But what will *J. T.* say, if it be proved that his Principles, and those of his Party, do necessarily lead them to Sedition and Vice ? I am afraid they will scarcely be able to evince the contrary from their Practices. We have heard already what loose Principles, as to the dissolving of Marriage, *J. T.* has endeavour'd to propagate. Nor do I see what good Morals we are to expect from such as deny the Godhead of Jesus Christ, by which they make *him* a Lyar, who re-called Marriage to its Primitive Institution, condemned those frivolous Causes of Divorce in the *Jews*, which *J. T.* would now revive again ; and taught such a refin'd Morality, that he censured

sured a lustful look as Adultery. If Jesus Christ was a Lyar, in owning himself to be the Son of God, God himself, and equal with God, which the Jews charg'd him with, to prove their Indictment against him for Blasphemy, we have no Reason to believe that sublime Chastity which he teaches in the Gospel, but may safely return to Poligamy and Concubinage, as practis'd among the Jews.

Let *J. T.* prove, if he can, That this is not the natural Consequence of denying Jesus Christ to be God : And if it be so, it must be granted, That the *Socinian* Principles have a vicious Tendency; and therefore, according to Mr. *Milton's* own concession, ought not to be tolerated.

But much more will it appear, that they are not to be suffered, when we consider their other Doctrines, such as that of *Wolzenius*, who in his Commentary on *Mat. 20. v. 28.* says, There is no such Justice in God, as doth exact Vindictive Punishment for sins; and the same is maintain'd by *Crellius*, in his Answer to *Grotius de Satisfactione*, and by *Socinus* in his Theological Prelections.

Then

Then the Opinion that *Socinus*, and others of them, broach about Death Eternal, that it is nothing but a perpetual continuance in Death, or Annihilation; that Everlasting Fire is so called from its Effect; which is the Eternal Extinction or Annihilation of the Wicked, who shall be found alive at the last Day, must necessarily be an incouragement for Men to indulge themselves in the pursuit of all sensual Pleasures, and cannot have any influence to deter them from the greatest of Villanies to reach their ends, provided they can but escape the Sword of the Civil Magistrate

Their denying of secret Assistances, and the certainty of God's fore-seeing all future Events, that depend upon the Freedom of Man's Will, must needs also have a tendency to incourage Immorality.

I shall only add, that certainly no Christian Magistrate would ever allow the *Mahometans* to form themselves into Societies, erect Mosques, and write Libels against the Christian Religion, in their Dominions, under pretence that they think themselves oblig'd in Conscience to do so; and therefore, there is much less reason to suffer such, as call themselves Christians, to undermine the Foundations of our Religion, and to teach, that

That the Jews and Turks who believe and worship the One True God, are in a nearer proximity to Salvation than we who believe the Trinity; and that *Mahomet* meant not his Religion should be esteem'd a New Religion, *but only t^e Restitution of the true Intent of the Christian Religion*; and this the *Socinians* do, as may be seen in their Book called *An Exhortation to free Enquiry*, p. 3. and the *Resolution concerning the Trinity*, and *Incarnation*, p. 18, 19. which verifies the old Prophecie of *Sinler*, That the Socinian Doctrine would prepare the way for Mahometanism, and bring ruine upon those flourishing Countries where it is sown, as may be seen in *Cloppenburg's* Preface to his Confutation of *Compendio'um Socinianismi*.

It were to be wish'd that most of those who have embrac'd that pernicious *Socinian* Error, would examine their own Consciences fairly, and try whether a loose Conversation, and Love to an uncontrollable Pursuit of their sensual Pleasures, which makes up the best part of *Mahomet's* Paradise, did not at first beget in them a good Opinion of that Heresie; and to consider whether the dissolute Lives of most of their Fraternity be not a just Judgment upon them from God;

for growing *Vain in their Imaginations*, and rejecting all those Principles of Religion which they cannot fathom with their shallow and corrupted Reason, according to that of the 1st. of the *Romans*, *Because they glorified him not as God, neither were thankful; but became Vain in their Imaginations. Their foolish Heart was darkned; and professing themselves to be wise, they became Fools. Wherefore God also gave them up to Vile Affections and Uncleanness, through the Lusts of their own Hearts, to dishonour their own Bodies.* Let J. T. mock this as a Pulpit-System, if he please; but he would do well to remember that it is the Censure of the Holy Ghost by the Mouth of the Apostle.

I think it is evident enough, that his Practice in writing Pamphlets against the King's Administration, subjects him to the First Part of *Mr. Milton's* Censure, as Seditious; and therefore he ought not to be tolerated. Then, as to the Principles he advances, I have said before, that, closely pursued, they will allow of no Magistracy at all; an Error that some of his new Friends the Anabaptists have been formerly tax'd with, and he seems to be riding Post towards it.

As to a Liberty for *Arrians* and *Soci-nians*, which he presses so much, I must beg leave to dissent from Mr. *Milton* in that Point. Mutual Forbearance in things indifferent, as Meats, Drinks, and Days, is enjoin'd by the Apostle, *Rom.* 14. 16. 15. 17. *Col.* 2. 16. but at the same time he commands Hereticks to be rejected by the Church, after the first and second Admonition. *Tit.* 3. 10. and calls the *denying of the Lord that bought them*; whereof those that deny the Godhead of *Iesus Christ*, are certainly guilty; a *damnable Heresie*. In the 2d. of the *Revelations*, the Church of *Ephesus* is commended for *trying false Apostles, and finding them Liars*; and for *bating the Nicolaitans*, who are commonly suppos'd to have maintain'd the lawfulness of a Community of Women; towards which, *J. T.* seems to be making Advances. The Church of *Pergamos* is blam'd for *suffering those that taught the Doctrine of Balaam, and of the Nicolaitans*; as is the Church of *Thyatira*, for *suffering Jezebel, a false Prophetess, to seduce People to commit Fornication*; yet, there's no doubt, but all these pretended to Conscience, Liberty, and good Precedents, as the *Nicolaitans* are said to have done, from the Example of *Nicolas*, who

F 2

expos'd

expos'd his Wife to be common; and as Mr. *Butler* lately did, from the practise of the Jewish Patriarchs, in defence of Concubinage.

If *J. T.* object, that those People were Vicious; I reply, that Blasphemy, of which the *Socinians* are guilty, is as great a Crime as any here mention'd; and therefore to be punish'd, but not permitted, by the Magistrate. Nor is it consistent with Christian Zeal to suffer any such Persons as call themselves Christians, and yet at the same time entertain such Principles as must necessarily, if our blessed Saviour were now upon Earth, oblige them to murder him as the Jews did, and upon that very same account too, *viz.* because, as they thought, he being a Man, made himself God; *John* 10. 33. Then certainly it must be the Duty of Kings, and Queens, and other Magistrates, who are promis'd to be Nursing Fathers and Mothers to the Church, under the Gospel, *Isa.* 49. 23. to protect her from such pernicious Enemies as would administer Poyson to the People committed to their Charge; otherwise they don't act the Part of Nursing Fathers and Nursing Mothers faithfully.

As to the Reviver of the *Arrian*, and Founder of the *Socinian* Heresie, *Fanſhus Socinus*, he was so far from being either a *Learned* or *Good Man*, as *J. T.* would suggest from *Mr. Milton*, that he never follow'd any Regular Study, but pick'd up his Notions from his Uncle *Lelius's* Papers, with which he set up to be Head of the Sect himself; his own Companions call'd him a *Passionate*, *Turbulent* and *Abusive Man*, upbraided him with writing too precipitantly and rashly, and that he had too good an Opinion of himself, which may serve for a Mirror to *J. T.* to view his own Face in. This and a great deal more may be found in a Letter which *Squarcia Lupus* wrote to him in 1581, and is printed amongst *Soci-nus* his Works. *Nijmojevius* in a Letter writ to him in 1587. and others of his Companions, upbraid him with Paradoxes, and horrible Opinions contrary to the Word of God. He is also charg'd with saying the *Arrians* gave too much to *Jesús Christ*, affirm'd that our Saviour took a Journey to Heaven after his Baptism and came down again, to avoid the force of that Text, that no Man hath ascended up to Heaven, but he that came down from Heaven, John 3. 13. he denied the Im-mensity of God, ascribing him a pecu-
liar

liar Corner in Heaven, and alledg'd that he knew only necessary Effects. Then let J. T. see to it how these Positions are consistent with Learning or Piety.

Servetus the Patriarch of the *Sozinians*, is charged by *Stanislaus Lubienescius's* Hist. Refor. Polon. with extracting his Opinions about the Trinity, out of the *Alcoran*. *Calvin* charges him with reviving the Error of the *Manichees*, in holding, that Man's Soul was a Portion of the Divine Substance, and says he was the Grand Patron of the *Anabaptists* of that Age; so that J. T. acts naturally and according to the Example of his Patriarch to fall in with that Party now. Much more might be said of the Errors and Villanous Practises of the First Spreaders of that Heresie, as *Valentinus Gentilis*, and *Alciatus*, &c. but this is enough to make the Falseness of that Assertion appear, that the Revivers of those Opinions were Good and Learned Men.

The mention of *Servetus*, and *Valentinus Gentilis*, puts me also in mind of the Villany and Malice they were guilty of towards *Calvin* and the Reformed at *Geneva*, which shews also that J. T. acts naturally when he treats the Presbyterians so Abusively, of which I shall only instance one Villanous Slander, p. 78. That they

‘ they have a Project of Comprehension
 ‘ now on foot, whereof some Men of
 ‘ Figure among ’em seem to be so Fond,
 ‘ whereby the rest are easily deceiv’d and
 ‘ like to be left in the Lurch by certain
 ‘ Persons who for several Years past,
 ‘ made the Hierarchy and Liturgy such
 ‘ strange Bugbears; tho’ if the Church
 ‘ will please to become a kind Mother to
 ‘ themselves, and shew a little Complai-
 ‘ sance for their old Friends, they are
 ‘ ready to pronounce her Orders, her
 ‘ Prayers, and her Ceremonies to be ve-
 ‘ ry Innocent and Harmless things, but
 ‘ mistaken formerly for the Pillars of An-
 ‘ tichrist, the Symbols of Idolatry, the
 ‘ Dregs of Popery, &c.—Then he
 concludes the Paragraph thus. ‘ The
 ‘ Wishes of all Good Men are, that the
 ‘ National Church being secur’d in her
 ‘ Worship and Emoluments, may not be
 ‘ allow’d to force others to her Commu-
 ‘ nion, and that all Dissenters from it be-
 ‘ ing secur’d in their Liberty of Consci-
 ‘ ence, may not be permitted to meddle
 ‘ with the Riches or Power of the Na-
 ‘ tional Church.

I don’t believe any of the Presbyteri-
 ans have such an Esteem for J. T. as to
 entrust him with their Secrets, nor that
 those of the National Church, or the

Two Houses of Parliament, who must form the Comprehension into a Law, if any such thing be on foot, are like to take Directions in that Affair from such a Libertine as he. The Wishes of all Good Men, which he pretends to know so well, I believe he knows nothing of at all; for scarce any that knows him, think him worthy of their Company: And as for his Suggestion that some Men of Figure among the Presbyterians are like to betray and deceive the rest, the World will expect better proof than Irish Evidence for it, e'er they believe it. The Comprehension that he talks of, is like the rest of his Irish Sence; for if the Presbyterians approve of the Orders, Prayers and Ceremonies of the Church, as he suggests they will do, its a full Conformity, and renders a Comprehension needless. I am so far from J. T's. Opinion that all Good Men are against a Comprehension, that I believe the quite contrary to be true, if such an Union could be effected, as might not bear hard upon the Consciences of either Party, all Good Men would rejoyce at it; tho' I know that there is nothing more dreadful to such Profligates as he than the least appearance of it, because then their blasphemous Opinions, and immoral Practises would be more narrowly inquir'd

Inquir'd into, and have a greater Force to contend with; it is the hard fate of the Presbyterians that they are lashed on all hands. The dissenting Sectaries hate them because they are for a National Church, and Parochial Constitution, and have never been Enemies to Kingly Government: The Highflown Churchmen hate them more than other Dissenters too, upon that very Account, because they think them their most dangerous Rivals; and so much the more, that the Moderate Churchmen and they have a good Esteem, and mutual Honour for one another. So that if Worldy Interest, and Faction, did not prevent it, an Union betwixt them might easily be accomplish'd to the unspeakable Advantage of these Kingdoms in particular, and of the Protestant Interest in general; but as it were unreasonable in the Presbyterians to desire, that the Church should Relinquish any thing which they believe to be of Divine Institution; it were as unreasonable for the Church on the other hand, to desire their Assent and Consent to humane Institutions, as Terms of Communion, which in Conscience they cannot Comply with; nor do's it appear for all J. T's. slanderous Suggestion, that they are any ways inclinable to such a Compliance, of

which any Person may soon be satisfied that reads *Mr. Baxter's English Nonconformity*, and yet its known he would have gone as far towards a Comprehension as any of the Party. But *J. T.* being a Changeling himself, measures other Mens Consciences by his own, which appears to be one of the largest Size, and nearly allied to his Countrymen's Broggs, that let out the Water as fast as they let it in. If he or his Friends find themselves aggrieved by this sort of Treatment, let them read his own Apology for *Mr. Milton's* being sharp upon *Salmasius*: I am satisfied all good Christians will own, that he that denies the Godhead of Jesus Christ, deserves as severe a Rebuke as he that condemn'd the Murder of King *Charles*; and that he who reviles Church-of-England-Men, Presbyterians, and Independents, nay, all that profess Christianity in general, *Socinians* excepted, with so much freedom, is as fit to be treated with Contempt, as he that wrote against the Rump Parliament, especially when they consider the Learning and Reputation of *Salmasius*, and how much Inferior *J. T's* Character is to his in every Respect; and that, as I have said already, he is engaged in a Party who prefer Mahometism to the Christian Religion, as establish'd

establish'd in this Nation, which gives but too Just Cause to suspect the Truth of that Saying, formerly charg'd upon him, *That he hop'd to be at the Head of as Great a Sect as ever Mahomet was*, and in truth it were no loss to this Nation if he were sent as a Present to the Grand Signior, to see whether the Mahometans think fit to make him their Musti. For I am of Opinion he will scarcely, according to *Mahomet's* Example, be able to deceive any rich Man's Wife to forsake her Husband, and furnish him with Money for advancing his Heresie in this Nation. His loose Doctrine about *dissolving of Marriages when he shall be pleas'd to think the Match unfit, or to accuse his Wife of Indisposition*, &c. is a good Caveat for our English Women not to trust him, nor do I hear that he is in any Condition to come to a good Composition with them for Damages in such a Case, as he proposes, p. 56.

There are many other things in this pretended Life that deserve a Remark, as his Vanity and Affectation in mixing his own Thoughts and Comments, forsooth, throughout the whole; his fulsome Flatteries of many Gentlemen now alive, whom he pulls into his Narrative by Head and Shoulders, some of whom

I am satisfied don't thank him for his Commendation ; his new fangled way of denying the ordinary Title of *Mr.* which the Civility of *England* prefixes to the Names of any Gentlemen, or others whom they design to treat with the least sort of Respect. But this perhaps he hath done to please the Quakers, many of whom are a sly and precise sort of *Soci-nians* ; all of which, tho' but minute things, may serve to discover his Foppishness and Affectation ; and that he is fitter to be contemned than any way regarded, were it not that there are some Fools who admire him, and perhaps some of a worse Character that support him ; as finding him a Tool fitted to their purpose.

It were to wished that those in Authority did more narrowly Enquire after such Incendiaries ; it being no ways improbable that such Persons, who by their Principles, think Turks and Jews nearer to Salvation than Christians, and allow themselves a Liberty to joyn with all Parties to carry on their Designs, of bringing the Doctrines of the Trinity, and Christ's Satisfaction into doubt ; as *Leonardus Abbas Busalis*, *Laelius Socinus*, *Bernardinus Ochinus*, and about Forty others of the Italian Combination, did
about

about 1546. as we are inform'd by *Wissowatius's Compend. Biblioth. Antitrim.* p. 18. It is no way improbable, I say, that such Persons may be set on by the Court of *Rome* it self, to overturn the Reformation, as well as *Valentinus Gentilis*, and *Servetus*, were discharged by them, and suffered to publish their Blasphemies openly, as soon as they understood that their design was to oppose *Calvin*, as we are told in *Luben. Hist. Refor. Polon.* This is so much the more probable that *J. T.* and those he can seduce, are the loudest in their Clamours against the Administration of His present Majesty, who is, under God, the chief Pillar of the Protestant Interest; and therefore finding that it would be too bare-fac'd to attack him under an open Profession of Popery, they now assume the Form of *Socinians*, and would give themselves out for the chief Asserters of Liberty and Property.

To conclude: Whatever *J. T.* may have quoted in his Life of Mr. *Milton*, to favour a Liberty to the *Socinians*, it's hardly supposeable that any Nation, truly Christian, will ever suffer such poysonous Vipers to nestle among 'em, as
 ' Compare the Mystery of the Trinity
 ' to the *Aegyptian* Hieroglyphicks; say,
 ' that

‘ that the Mystery is foolish, and their
 ‘ Hieroglyphical Language as false and
 ‘ contradictory, as vain and trifling; that
 ‘ the Doctrine of the Trinity is the very
 ‘ Genius and Spirit of the Old Mystical
 ‘ Hieroglyphicks, that is to say, partly
 ‘ foolish, and partly false. That what
 ‘ Cato said of the *Roman* Augurs, is appli-
 ‘ cable to the *Athanasian* Doctors. *i. e.*
 ‘ (those who teach the Doctrine of the
 ‘ Trinity) that tho’ their Religion be esta-
 ‘ blished by Law, warranted by Custom
 ‘ and Prescription, for all that ’twas a
 ‘ Cheat so gross and palpable, that he
 ‘ could not but admire they were such
 ‘ stark Fools, or such perfect Knaves,
 ‘ that, meeting, they could carry a grave
 ‘ Look upon one another. These are
 the handsome Reflections they make on
 the establish’d Religion in a Book call’d,
The Trinitarian Scheme, p. 7.

Then as to the Sacraments, they treat
 them with a Contempt equally blasphemous
 and irreligious, as may be seen in
 the *Trinitarian Scheme consider’d*. ‘ Let
 ‘ a Man in Black, say they, sprinkle you
 ‘ with the Churches Water, or give you
 ‘ a bit of Bread, or a sup of Wine, over
 ‘ which he hath pronounc’d the Wonder-
 ‘ working Words, prescrib’d in Mother
 ‘ Churches *Ritual*, tho’ by Nature you
 ‘ are

' are as bad as the Devil, you shall be
 ' presently inclin'd to as much Good as
 ' will save you from Hell, and qualifie
 ' you for Heaven, — else the Churches
 ' Incantation produces only a momenta-
 ' ry Effect, and a false Appearance of
 ' Good, no less certainly, I say, than by
 ' tying the *Norman* Knot you may gain
 ' the Love of the Person you desire. If
 a party that thus ridicules, and blas-
 phemes our Saviour, and the Doctrines
 of the Gospel, ought to be tolerated, let
 the Christian World determine.

T H E

THE
CHARACTER
OF
J. T. &c.

I Design'd to have made an end here, but it coming into my Thoughts how much J. T. values himself upon the invective Characters of Men, Books, Sects, Parties, and Opinions, which he hath scrap'd together in his pretended Life of Mr. *Milton*; I thought it might not be disserviceable to repay him a little in his own Coin. For his own Character, it's scarce worth the drawing; yet any Man who has a good Faculty at describing *Ignorance*, *Impudence*, *Ingratitude*, and *Libertinism*, might go a great way towards it in a few Words; and besides what may be prov'd from his Writings, there's Evidence enough to be found amongst his Acquaintance to instruct the Particulars: So that if any Painter

Painter would be at the Pains to draw his Head, and any Author bestow a few Minutes upon his Life, it might serve as a Little Supplement to the next Edition of *Ref's Pantheia*; where, if they pleas'd, they might describe *Arius* voiding his Bowels, together with his stinking Heresies, and *J. T.* licking them up; at which Imployment I shall leave him, and take the Character of the Party, (whose *Ante-signanus* he would seem to be, a little into Consideration.

The first thing I shall take notice of, is their *Agreement and Harmony with the Church of Rome*, in the Words of *Ruarus*, one of their own Writers, who says, ' That the *Papists*, of all others, ' have the most Reason to be kind to the ' *Socinians*, because in the chief Articles ' of the Christian Faith, they agree with ' the Church of *Rome* more than any ' other Sect, *viz.* in the Doctrine of ' Predestination, Election, and Conditional Reprobation; the Universality ' of God's Grace, and Fruits of Christ's ' Death; of Free Will; and its Interest ' in the Conversion of Man to the Faith; ' of Justification, which is made effectual by Charity; of the Necessity of ' Good Works, which they urge more

H

* vehe-

‘ vehemently than any other Church;
 ‘ of the Possibility of Keeping all God’s
 ‘ Commandments; of the Difference
 ‘ betwixt the Old and New Testament,
 ‘ preferring the New before the Old,
 ‘ with respect to the Promises and Pre-
 ‘ cepts; of the Difference betwixt Ve-
 ‘ nial and Deadly Sins, &c.

If this be duly considered, it will not appear to be any uncharitable or ill-grounded Conjecture for us to think that the Revival of the *Socinian* Heresie with so much vigour, since the Revolution, is an Effect of Popish Subtilty and Malice, to prevent a further Growth of the Reformed Religion, and to disturb His Majesty’s Government, especially considering their deep Silence before that time, and that *J. T.* and other *Socinians*, of late have been so busie to create an ill Opinion in the People of the present Administration, by virulent ill-natur’d Pamphlets, and for that very Reason fall in with the Jacobites and Commonwealths-men. This, probably, is the Cause why *J. T.* and others, are so much enraged at the Act against Blasphemy, last Sessions; and therefore it appears plainly to be His Majesty’s Interest

rest to press the Enacting of further Laws against it, as he has graciously done in his Speech. We have no Reason to doubt but the *Italians* are as much concern'd to form a Combination to disturb the Reformation now, as they did by *Leonardus Abbas Buff-lis*, *Lelius Socinus*, &c. in *Calvin's* Time, as has been formerly mentioned.

The 2d. thing I shall take notice of, is their *Agreement with the Turks* in Matters of Religion. I have already hinted, that the Author of the *Notes on Athanasius*. p. 32. says, ' That the *Jews* and ' *Turks* who believe and worship the ' one true God, and him only, are per- ' haps in a nearer Proximity to Salvation ' than such as, against sufficient Opportuni- ' ties of a right Information, and for ' World's Interest, have apostatiz'd from ' the Christian Faith to the *Athanasium*. And that in another of their Pamphlets, intituled, *Resolutions concerning the Tri- nity and Incarnation*, p. 18. and 19. they tell us, ' That divers Historians will ' have it, that *Mahomet* meant not his ' Religion should be esteem'd a new Re- ' ligion, but only the Restitution of the ' True Intent of the Christian Religion. ' They affirm moreover, That the ' Learned

* Learned *Mahometans* call themselves
 * the True Disciples of the *Messias*, or
 * Christ, intimating thereby, That Chri-
 * stians are Apostates from the most es-
 * sential Parts of the Christian Do-
 *ctrine.

In order to fix this Charge upon the
 Generality of *English Socinians*, we shall
 make use of the Authority of *Socinus*
 himself, who in his Answer to the same
 Charge of *Mahometanism* by *Vijkus*, could
 not free himself and his Followers from
 it by any other Argument, but *that they*
gave Divine Worship to Jesus Christ. —
 And in his Institutions of the Christian
 Religion, *Tom. 1. p. 56.* he says, *That*
they who are against the Worship of Christ,
cannot be Christians.

But the Generality of the *English So-*
cinians reject the Adoration of Christ,
 and say, that there are no Acts of Wor-
 ship ever requir'd to be paid to the Lord
 Jesus Christ, but such as may be paid to
 a Civil Power, to a Person in high Dig-
 nity and Office, to Prophets, and Holy
 Men, or to such as are actually possess'd
 of the Heavenly Beatitudes. *Answer to*
Milborn, p. 50.

Ergo, by the Authority of *Socinus* him-
 self, the Generality of the *English Soci-*
nians

n'ans are *Mahometans* and not *Christians*. And from the *Answer to Milborn*, it likewise appears that they fall in with the *Papists*, in worshipping *Saints* & *parted*. So that their Religion is a Medly of *Mahometanism* and *Popery*.

In the next place it may be proved from the Authority of the learnedst Man who favours their Party, and of whom *J. T.* says, that he is the greatest Philosopher that hath been in the World since *Cicero*, p. 147. It may, I say, be proved by his Authority, that the *Mahometans* are as good *Christians* as the English *Socinians*; thus in his *Reasonableness of Christianity*, p. 26. &c. and p. 192. he says, the great Proposition controverted concerning *Jesus* of *Nazareth*, was, whether he was the *Messiah* or not, and challenges any Man to shew that there was any other Doctrine, upon their Assent to which, or Disbelief of it, Men were pronounc'd *Believers*, or *Unbelievers*.

But in the Second Chapter of the *Alcoran*, *Jesus* of *Nazareth* is declared to be the *Messias*, in these Words, among others: *Oh! Mary, God declareth unto thee a Word from which shall proceed the Messias, named Jesus the Son of Mary, full of Honour in this World, and that shall be in*
 ib:

the other, of the number of Intercessors with his Divine Majesty.

Ergo, the Mahometans are according to the Author of the Reasonableness of Christianity, as good Christians as the English Socinians ; and indeed, for any thing I know , they deserve the Preference, for chap. 5. of the Alcoran, they say, God hath imprinted Infidelity in the Hearts of the Jews, because (amongst other things) they boasted that they had slain the Messiah, Jesus the Son of Mary; whereas, as I have said before, the Socinians according to their Principles, must needs approve of the Jews having put him to Death for his Blasphemy , in making himself God.

Another thing wherein the *Mahometans* and our *English Socinians* agree, is, about *the Worship of Jesus Christ*. We have heard that the latter will only allow him such Worship as may be given to a Civil Power, &c. and *Sandius* in his *Hist. Enue. lib. 3.* a Work mightily esteem'd by the *Socinians*, tells us the *Turks* maintain that *Christ ought to be Worship'd, but not with that highest sort of Worship, wherewith the Lord his God is Worshipp'd*; and yet at the same time *Mahomet* owns, in the *Alcoran*, that *Jesus Christ*

Christ is on the Right Hand of God, and he himself on the Left.

I shall insist no further on the Agreement betwixt the English Socinians and the *Turks*: What is already done being enough to shew that they subvert the very Foundations of Christianity, and therefore ought not to be tolerated in a Christian Nation.

The next thing I shall take notice of, is, the abominable Hypocrisie and Dissimulation of the Socinians, by which in a Jesuitical manner, they transform themselves into all Shapes; make no Conscience of Fraudulent Subscriptions and Perjury, but Subscribe and Swear to what they never believ'd nor intended; and don't care what Methods they make use of, provided they can thereby subvert the Doctrine of the Trinity, and Christ's Satisfaction.

This Charge is made plain upon the Italian Combination, formerly mention'd, by *Wissowatius* in his *Narrat. Compend. Biblioth. Antitrim.* and *Lubienescius's Hist. Reform. Polon.* Calvin in his *Theological Tracts*, &c. and is as plainly prov'd against our English Socinians by their Book of the *Athanasian Creed*, not requir'd by the Church of England; wherein they say the Thirty Nine Articles,
are

are not *Articles of Faith*, but *Peace*; tho' in the Title it is declared that those Articles were agreed upon for the avoiding diversity of *Opinions*, and for the establishing of *Consent*, touching true Religion: And the Charge given by his Majesty, is, *that no Man shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof, and shall not put his own Sense or Comment to be the Meaning of the Article, but shall take it in the Literal or Grammatical Sense.* By which it is plain that a *Socinian* cannot subscribe the First Article, where 'tis asserted, *that in the Unity of the Godhead there be Three Persons of one Substance, Power, and Eternity, the Father, the Son, and the Ho'y Ghost*, without the grossest Hypocrisie and Dissimulation.

Then as to the Sacraments, according to the Principles, they have laid down in the *Trinitarian Scheme considered*, they can joyn in them with Papists, Lutherans, Church-of-England-Men, Presbyterians, Independants, or Anabaptists, for say they, p. 28. 'They don't place Religion in Worshipping God by themselves, or after a particular Form or Manner, but in right Faith,
and

and a Just and Charitable Conversation. So that if they can but persuade themselves that their Faith is Right, and their Conversation Just and Charitable; they can with the same Liberty go to the Turkish Mosque, the Popish Malt-House, and the Meetings of Protestants of all Denominations; they don't think themselves oblig'd to have any regard whether the Administration be according to the Word and Institution of God or not. The Mahometans and Papists have a Right Faith, they believe Jesus to be the *Messiah*, which according to them is the only Characteristick that distinguishes a Believer from an Unbeliever, therefore they can frequent their Assemblies: And as to the *Sacraments*, they tell us in that same Book, that he that is baptiz'd, is only to resolve a Newness of Life, (which by the way destroys Infant-Baptism, and declares their falling in with the Anabaptists:) And in the Lord's Supper, they say *they are only to commemorate the shedding of his Blood and breaking of his Body*. So that let it be a meer Layman, or a Minister duly ordain'd, that Administrers, or let it be a Consecrated Water, or Bread and Wine, it is all one to them. What a vast deal of Blood and Treasure

I might

might this have sav'd to this Nation, and to the French, and other Protestants, had they been so happy as to be thus principled! What Millions of Men and Money might Christendome have sav'd, had the Gentlemen of this Latitude been of an earlier Rise! 'Tis all one to them whether the Cross or the Crescent be predominant, nay it is much better that the latter should carry it, for as we have heard already, Mahomet *intended only the Restitution of the true Intent of the Christian Religion*. Nay, I have read it somewhere, that the Learned Socinians ascribe the Propagation of *Mahometism* to *their Denial of the Trinity*, and not to the *Sword*. Then let any Christian judge what can be too vile or base for Men of such Principles to attempt or act, so they can but attain their Ends of overturning the chief Principles of Christianity, that so they may be at Liberty to take a full swinge in pursuing the Lusts of the Flesh, and other Impurities in which the Mahometans do so much delight. There's little reason to doubt but J. T. and others of his Kidney, how much soever they may be against a Comprehension amongst Protestants in this Nation, which they know would strengthen the

the

the Reformed Interest throughout *Europe*, would soon come to a Comprehension with the Mahometans, as to the point of the Bottle, which seems to be the only material Point in difference betwixt them, except it be, that the Turks, as *Nicholaus, Cardinal de Cusa*, in his *Cribatio Alcorani* informs us, have more respect for the New Testament than *J. T.* for they prefer the Gospel to their own Law; whereas *J. T.* when a Student at one of the *Scotch Universities*, threw away his Greek New Testament, because he could not understand the Language, as some of his Comrades have told the Story, and in a great Rage cried *Damn the Galatians*, which was the Place where he was then reading; and I am informed he now brags that he hath banish'd all Divinity out of his Closet, whence 'tis to be suppos'd that it was always a Stranger in his Heart; yet this is the *mighty Man* of so great Knowledge and Light, to whom there is nothing *Mysterious in Christianity*.—How sadly a man must be perverted who can heap up such stupidity as this, needs not be said.—The true question is not about men but things: not whether Toland was a *Blasphemer* or a *Deist*, but whether Socinianism leads to *Deism* or *Slavery*.

Another Instance of their Dissimulation, is, ' That they, good Men, have
 ' a mighty Esteem for the Church of
 ' *England* ; they approve of known
 ' Forms of Prayers and Praises, as also
 ' in administering Baptism, the Lord's
 ' Supper, Marriage, and the other Religious
 ' Offices ; they like well of the
 ' Discipline of the Church by Bishops
 ' and Parochial Ministers ; they communicate
 ' with the Church as far as
 ' they can, and contribute their Inter-
 ' est to favour her against all others
 ' who would take the Chair, as they
 ' tell us in their *Trinitarian Scheme Con-*
 ' *sidered*, p. 28. yet in the 24th. Page
 of that same Book, as I have already
 hinted, they ridicule the Sacraments
 thus : ' Let a Man, say they, in black
 ' sprinkle you with some of the Church-
 ' es Water, or give you a bit of Bread,
 ' or sup of Wine, over which he hath
 ' pronounced the Wonder - working
 ' Words, prescribed in Mother Churches
 ' Ritual, [and yet they pretend to ap-
 prove of the Church of *England's* Form
 in the Administration of the Lord's Sup-
 per] ' tho' by Nature, continue they,
 ' you are as bad as the Devil, you shall
 ' presently

presently be inclin'd to as much Good
 as will save you from Hell, and qua-
 lifie you for Heaven, and this no less
 certainly if you are one of the Elect ;
 for else the Churches Incantation pro-
 duces only a momentary Effect, and
 a false Appearance of Good : No less
 certainly, I say, than by tying the
Norman Knot, you may gain the Love
 of the Person you desire, or by other
 Devices, recorded in the Learned
 Books (so Fools esteem them) of Ma-
 gick, you may cause Hatred, raise
 Winds, and do a thousand other Feats
 which have no more Natural or Real
 Agreement with those Causes that
 are said to produce them, than Faith
 and Obedience have with a bit of
 Bread, or with a sprinkling of Water.
 Therefore, when St. *Augustine* defin'd
 a Sacrament to be the Outward Vi-
 sible Sign of an Inward Invisible
 Grace, or Energy, the good Father
 should have consider'd that this is the
 Definition of a Charm. [Thus the
Socinians shew their Respect to the
 Church of *England*, by Ridiculing her
 Description of a Sacrament] and after
 some more prophane Raillery of the
 same Nature, they conclude. So that
 let

let them turn themselves which way so-
ever they can, they have turn'd the Gos-
pel Sacraments into Charms and Spells.

If this be not villainous Diffimulation,
and dreadful Blasphemy, there can be
no such thing. The Church of *England*
pronounces no other Words over the Ele-
ments, but those pronounc'd by our Sa-
viour, *Matt. 26. 26, 27.* and by the
Apostle, *1 Cor. 11.* And is that Mother-
Churches *Ritual*, and her Wonder-work-
ing Words? Don't those Men know
that the Church of *England* believes nor
teaches no such thing as Transubstantia-
tion, nor ascribes no other Efficacy to
the receiving of the Lord's Supper by
Faith, but what the Scripture ascribes to
it? But perhaps this is *J. T's* meaning,
when he tells us, as before, *that he*
ceases to wonder how so many Supposititious
Pieces come to be charged upon Christ and
his Apostles. The whole New Testa-
ment is only Mother Churches *Ritual*. Yet
these are the Men that ought to have
a Toleration, tho' they impiously ri-
dicule and blaspheme our Saviour and
his Church, whom they pretend to re-
vere. — *The Church of England is too ready*
to claim to be our Mother.

I have

I have already taken notice of J. T.'s Respect to the Church of *England*, her Bishops, Liturgy, &c. by his raking together all that Mr. *Milton* thought fit to bespatter them with; yet he, good Man, is for securing the *National Church* in her *Worship and Emoluments*, tho' impertinently, and without any relation to a History of Mr. *Milton's* Life, he brings him in comparing the *Bishops* to *Five Gouty Toes with a Linen Sock over them*, and the *Metropolitan Toe* sending up a *foul Stench to Heaven*, and calls them the *Gulfs and Whirlpools of Benefices*. Their Liturgy, he says, is *fantastical and senseless*; and in the Litany, *Neither Priest nor People speak any entire Sense of themselves, thro' the whole*; and it is far from the *Imitation of any warranted Prayer*, but has been the *Pattern of many a Jig*, p. 48, 49. If J. T. does not approve of these Sayings of Mr. *Milton*, why did he take such Care to extract them from his Works, and publish them in his Life? And if he do approve them, is he not a gross Hypocrite to wish the Church may be secur'd in a senseless fantastical Worship, which is a Pattern for Jigs, and

and in her Emoluments, which send up a foul Stench to Heaven? More might be said to prove the fraudulent, hypocritical, versatile Temper of *J. T.* and his Party ; but this is more than enough.

The last thing I shall take notice of, is, their *mighty Declamations against Persecution* ; the Reason of which, is, that they know themselves to be liable to all the Punishments appointed by those Laws which establish Christianity in the Nation; but not that they are really against using Force in Matters of Religion ; which will be manifest, if we consider the malicious and vindictive Temper, which *J. T.* and the rest of his Party have discover'd against King *William*, the Church of *England*, and the Presbyterians, for the Law enacted against the *Socinian* Heretic last Sessions. Their Malice against the King has been sufficiently evidenc'd by their libelling his Administration in all their Pamphlets against Standing Armies, and by *J. T.*'s bringing the Argument in again by Head and Shoulders into Mr. *Milton's* Life, p. 118. where from Mr. *Milton's* saying,
 “ the

“ the Army (meaning that left by *Crom-*
 “ *well*) lately Renowned for the Civilest,
 “ best Order’d, and most Conscientious
 “ Army in the Universe, did, for no
 “ Cause at all, subdue the Supreme
 “ Power that set them up; if, says he,
 “ an Army deserving this Character was
 “ capable of enslaving their Country,
 “ what may be expected from any other,
 “ as most are, of a worse disposition?
 Their Malice against the Church of *Eng-*
land I have just now prov’d, and that
 this is the Cause of their Malice against
 the Presbyterians; he fairly insinuates
 himself p. 79. Then let any reasonable
 Man judge, whether a Party who have
 discover’d so much Malice and Rage a-
 gainst those that oppose them, would not
 Persecute if they had Power to do it.

But I proceed to give a Proof of their
 Temper that way from matter of Fact,
 as related by themselves in their Brief
 History, Letter 4. p. 48. where we have
 an Account that the prevailing Party Per-
 secuted their Brethren severely; —

“ That those in *Transilvania* would ad-
 “ mit none into the Ministry, without
 “ obliging themselves before-hand, by
 “ Subscription, not to speak against Wor-
 “ shipping Jesus Christ; — They in

K

“ p. 2.

“ *Polana* were more Rigid, Depos’d and
 “ Excommunicated such as held Christ
 “ might not be Worship’d with Divine
 “ Worship, which was so much the more
 “ extraordinary, that the Persecutors did
 “ not think themselves oblig’d to call
 “ upon, and worship Christ, but only
 “ that they might lawfully do it. —
 “ And *Socinus* himself, in his Premoni-
 “ tion to what he wrote against *Francis*
 “ *Davidis*, says, It is a Sin to omit the
 “ Worshiping of Christ when we join
 “ with them in Worship who call upon
 “ his Name, or when the Spirit moves
 “ us to do it; and in their Answer to
Milborn they own that the Question about
 the Invocation of Christ has very much
 divided them.

Nor can any Reason be given why they
 who are in a manner of the same Religion
 with the Mahometans, as has been al-
 ready prov’d, should not, according to
Mahomet’s Command, in the 9th Chapter
 of the Alcoran, *Break Truce with their E-*
nemies, Kill them where-ever they meet
them, take them for Slaves, detain them
Prisoners, and lay Ambushes for them: And
therefore it were but just that J. T. and
such as he, who are a dishonour to the Chri-
stian Name, should be sent to their Brethren
 in

in Turkey; for there they will have no occasion to undermine their Religion, seeing it is the same with their own, but they may perhaps do them some kindness as to the Inspiring them with more Masculine Principles against Slavery; for, blessed be God, we stand in need of no such Patriots for Liberty and Property in *England*, there are Orthodox Christians enough in the Nation to defend that without the assistance of those who are for *Socino Turcism*. Tho' *J. T.* sets up so officiously to be a Dictator here, and may perhaps vie with *Mahomet* for most ill Qualities; he is not like to be embraced as the Head of a Numerous Sect in *Britain* and *Ireland*; therefore it were best for him to take a turn into the *Ottoman* Dominions, and make a tryal of skill there; the *Turks* have a long time look'd for *Mahomet's* Return, and who knows but he may persuade them that he is the *Mun*.

POSTSCRIPT.

I Thought to have concluded here, but cannot omit taking notice, that *though the Socinians agree in tearing up the Fundamental Doctrines of the Christian Religion, they never could nor cannot yet agree among themselves in any one System or Confession of Doctrine.* Thus *Valentinus Gentilis* and *Servetus* differed from one another in pretence at least, as *Calvin* acquaints us in his Theological Tracts; *Gentilis* taking special care to clear himself as much as he could from the Suspicion of being a Favourer either of *Arius* or *Servetus*; yet both of 'em held the Deity to be divided into three Essences. We have heard before how *Socinus* and others differ'd about the Worshipping of Christ, to which may be added, that though they affect to be thought the great Masters of Reason and the Advocates of it, they will not allow Reason to be sufficient in it self to discover that there

is

They do not
 fully agree
 may but to differ
 without
 secondly each
 other

is a God, and yet they reject the Doctrine of the Trinity, because they cannot comprehend it in their Reason. The ascribing of Infinite Perfections to our Saviour, who at the same time they will have to be a meer Creature, and *Przypcovius* calling him God in a proper sense and by Nature, and yet saying he was but a meer Man till after his Resurrection, are as ridiculous Contradictions as any that are chargeable upon the Popish Doctrine of Transubstantiation.

George Blandatra differ'd so far from the rest of the *Socinians*, and feigned an Agreement with the *Calvinists* so artfully, that *Calvin* was much censured by the Reformed in *Poland* for charging him with Heresie, and yet the *Italian Church* at *Geneva* complain'd of *Blandatra* at last for using fraudulent Methods to Poison the Vulgar People with his Opinions, and at the same time the more effectually to propagate his Errors, pretended a zeal for the Truth, and subscrib'd the Confessions of the *Calvinists*, while his intimate Companion was *Alciatus*, who upbraided the *Calvinists* with Worshipping three Devils, meaning the Three Persons, which
he

he said were worse than all the Popish Idols, *Calv. Ep. 257.*

Then as to our *English Socinians*, they dont adhere to *Biddle's* Confession and Catechism, no more than the Foreign *Socinians* do to that of *Racovia*, which in the several Editions of it has had divers Important Alterations.

Socinus wrote a Treatise to prove that it was the Duty of every good Man to separate from the Assemblies of the *Popish* Protestants, as from Persons too Impious to be Communicated with, and to join themselves to the more holy Assemblies of those falsely and undeservedly (as he said) call'd *Arrians*: ----- Yet our *English Socinians* can Communicate with all sorts, and profess they join sincerely in Communion with the Church of *England*, but Independantly on any Faction; and that they place not Religion in Worshiping God by themselves, as appears by their Books called the *Trinitarian Scheme Considered, and some Thoughts upon Dr. Stil. Vindication, &c.* --- And at the same time, while they pretend to entertain Communion with the Church of *England*, they oppose the very First of her Articles about the Trinity.

Some

Some of them again profess sincerely to believe that God is truly Omniscient, and foreseeeth all Events, how Contingent soever they may be to us, as in the Consideration on the Explication of the Trinity, p. 32. --- Others of 'em again think that it is more dishonourable to God to be the Author of all the Sin and Wickedness that ever was, or ever will be in the World (which they falsely charge as the necessary consequence of his Prescience) than to deny his Fore-knowledge, as may be seen in *The Defence of the Reasonableness of Christianity*, against Mr. Edwards, p. 18. compared with *The Considerations on the Explication of the Trinity*, pag. 32.

Biddles Confession, p. 21. 22. Argues strenuously for the Personallity of the Holy Ghost, ---- but the Brief History of the Unitarians, Sect. 1. p. 7. denies it, --- and says he is only call'd so by the same Figure of Speech that describes Charity as a Person. Thus it is evident that they cannot agree among themselves, tho' like *Herod* and *Pilate* they agree in destroying the Foundations of Christianity.

The last thing I shall take notice of, is, that their Principles have a direct Tendency to Introduce Atheism, or at least Pa-

Paganism. --- This was observ'd of them of Old, by *Bisterfield*, in his Dispute against *Crellius*, *De Uno Deo*, Lib. 1. Sect. 2. Cap. 18. --- And will be evident if we consider;

1. That the Author of Answer to the Lord Bilbop of *Worcester's* Sermon p. 5. Ridicules the Eternity of God, thus, "That to say a Person or Thing was from its self, implies this Contradiction; That it was before it was; [and adds] I am sorry an Eternal God must be a Contradiction. It's true, that herein he Contradicts *Socinus*, *Crellius*, and others in their Institution of the Christian Religion, -- where they say God hath from himself a Divine Empire over us, and that his Nature, and whatever else is proper to the Supreme God, he receiv'd from himself; but then we see that our *English* Socinians are worse than they, and have made further advances towards Atheism; for if God be not Eternal, and from himself, he must be Finite, and owe his Being to another, which makes him no God at all.

2. If in the next place it be observ'd, That *Crellius*, *Smalcius*, and *Socinus*, deny God's Immenity, Circumscribe his Essence within the Heav'ns, deny his

his Omnipresence, the Infinity of his Essence, his Prescience and Omniscience, as may be seen in *Socin. Frag. Catech. Tom. 1. p. 685. Smalcus* his Answer to *Fran. David, Tom. 2. p. 735. Socinus* his Theological Prælections, c. 11. p. 549. which is in effect to Ungod him, to give up the Cause to Atheists, to overturn all Reveal'd Religion, the Divine Authority of the Scriptures, and to deny the Spirit of Prophecy, in contradiction to common Sense, as may be prov'd from these two Instances; the 1st is that of the Jews, whom we see every day with our Eyes to be a despicable, hated, Vagabond People; according to what our Saviour foretold would befall them; the other particulars of which, as the Destruction of *Jerusalem*, &c. are exactly confirm'd to us by *Josephus* a Jew, and other Historians, Enemies to the Christian Name: And the 2d is that of the *Roman Antichrist*, the Seat of whose Dominion, and the Nature of it was so exactly foretold above 1600 Years ago, as it is now obvious to our Senses.

Then again, they pretend to believe a Trinity, but cannot agree what it is: *Ruzius, Przypcovius, John Biddle* and his Followers, say there are Three Persons, *Sévinus, Selichtingius, Crellius*, and the great

test part say there are but Two: — The Holy Ghost is, according to them, One of the Three, but not a Person, nor God, nor a Creature. They own that is a thing truly Divine and Eternal, but yet not God, as may be seen in *Selichtingius* against *Meisner*, p. 694. — And *Ostorodius* in his Controversie with *Tradelius*, says, It is neither God nor a Creature, — as *Gramerus* informs us, *Pol. Sacr.* p. 635. — Then let any Man judge whether their Scheme be not full of Mysteries and Contradictions; can there be any Medium betwixt a Created and an Uncreated Being? Can the Holy Ghost be Eternal and Divine, and yet not God? Can a deriv'd Omnipotence, such as they alledge that of our Saviour's is, be enough to make a meer Creature, as they esteem him, a true God? And is not an Eternal and Increated Omnipotence, which they ascribe to the Holy Ghost, sufficient to make him God? Are not these Contradictions plain and evident? And have not those Masters of Reason (as they love to be call'd) justly forfeited all Right of Pretension to it, when they would impose Mysteries and Contradictions of their own Inventing upon the World, and yet reject Mysteries of Divine

Re-

Revelation, because they are above their Reason?

Thus, Sir, you see what sort of Men they are whom *J. T.* hath rais'd Mr. *Milton* from his Grave to Patronize and Plead for. This is a New Socinian Invention to make the Name of so great a Man subservient to their Cause. You have heard they can turn themselves into all Shapes and Sizes of Religion, in order to overturn the whole; and now they have put on the disguise of true Patriots for our Liberty, in order to Cheat us of Christianity: But seeing God hath put it into the Heart of his Majesty and the Parliament to put a stop to this Impetuous Current of Atheism, *by strengthening Old, and proposing New Laws against Blatphemy*; it's hoped they will not be able, with all their Subtilty, to give any diversion to that good design.

We have had already too good Proof of the Usefulness of our Laws for preserving our Religion to be prevented (by idle and crafty Outcries of Persecution) from guarding it further that way. It's an ordinary saying in the Mouths of that Party, that all Religion Establish'd by Civil Sanction is Persecution, which is Ridiculous if not Blasphemous. — The Jewish Religion, which was Revealed by God himself, was

Establish'd by Civil Sanction, and the Magistrates were thereby impowr'd to put to Death those that turn'd away to Idolatry; yea, Nature it self was laid under a Force in that Case; for the very Parents of the Idolaters were obliged to Condemn them, and to lay their Hands first upon them, in order to Execution, *Deut.* 13. 6, 7, 8. It is not to be doubted but many of the poor Heathens follow'd their Idols out of Conscience; nay, it is certain they did so, for the Apostle tells us, *1 Cor.* 8. 7. that some People eat with Conscience of the Idol; but that Plea was not regarded by God, in Apostates at least: Nor ought it to be regarded now, they have better and clearer means of informing their Consciences now than then, but if they be perverse and obstinate, the Maxim holds good, *pertinacia nullum Remedium posuit Deus.*

Their Objection that the Christian Religion propagated and preserved it self, at first without the Sanction of Laws, and in a time of Persecution, will no more argue against Christian Nations providing for the security of their Religion by Law, than the Increase of the *Israelites* and their Religion in *Egypt* argued against their raising a Fence of Laws about it, when

when they came to be settled in the Land of *Canaan*.

I have already hinted that Kings and Queens are promis'd to be Nursing Fathers and Mothers to the Church of Christ in the Times of the Gospel, that the Church her self is ordered to reject Hereticks and throw them out of her Communion; and therefore by natural Reason it will follow that the Christian Magistrate ought to make use of the Sword God hath put into his hand to prevent the disturbance of the Peace of the Church, or the poysoning of her Children by Heretical Doctrine, seeing they are Nurslings committed to his care by God himself, and for whose sake if they neglect or abuse the trust committed to them, he hath not only promised to *reprove Kings*, Psalm 105. 14. but also to *strike them through in the day of his wrath*, Psal. 110. 5. of the accomplishment of which there have been several instances in our own and other Nations, of which the late K. *James*, to name no more is a living Monument.

It cannot be denied but the Laws which we had got enacted by the Providence of God, prov'd the chief Instruments to preserve our Religion against the Efforts,

forts of the Papists, and therefore no just reason can be assign'd why we should not especially now that we have a Prince who invites us to it, enact Laws in the same manner to secure it from the danger of being overturn'd by *Socinians, Deists, and Atheists.*

This will not at all countenance or approve the practise of enacting and executing Laws against those who may differ from the National Establishment, in things which the Imposers own to be indifferent, and for which no Divine Institution can be produced : In such Cases the Lord Jesus Christ who is K. of his Church and God over all blessed for ever, hath by the mouth of his Apostles commanded a forbearance, *Rom. 14.* and therefore the opposite Conduct is an Invading of God's Throne, and a Rebellion against Heaven : We have a plain and a positive Law giv'n us as to that matter. But the Case is otherwise as to those who bring in damnable Heresies, and deny the Lord that bought them, or teach Doctrines tending to a dissolution of manners, as *J. T.* seems evidently to do in his Book now in Question, and therefore Sir, it's hop'd that you will use your Interest in Parliament to promote such Laws as his Majesty and the

the rest of our Representatives shall think meet, to prevent the growth of such dangerous Opinions. He owes his advancement to the Throne, and the Establiſh. of it, to his Zeal for the Christian Religion in opposition to Antichristian Idolatry, and it must be own'd as a grateful Retribution that he shews himself equally Zealous against Blasphemy and Profaness. In the Prosecution of which may the Son of God, who thought it no Robbery to be accounted equal with the Father, strengthen his Hands and those of the Great Council of the Nation now in Parliament assembled,

I am Sir,

Your very humble Servant.

F I N I S.

the rest of our Republicans shall think
 them, to prevent the growth of such dan-
 gerous Opinions. The other has advanced
 the same theory, and the bill of
 the National Christian Religion in
 opposition to Aristocratical Idolatry, and
 against the own of a grateful Repudiation
 of the laws which equally Nations a-
 gainst Bishops and Protestants. In the
 Protection of which may the Son of
 God, who thought it not robbery to
 be equalled equal with the Father,
 strengthen his hands and those of the
 Great Council of the Nation now in
 Parliament assembled.

I am Sir,

Your very humble servant,

W. Pitt

Finnish Islands' Milton 147
Dart & Williams
Aiken head 16 (Pine)